

EXTENSIONS OF REMARKS

A TRIBUTE TO SERGEANT JOHN
"MAC" SMITH

HON. MIKE MCINTYRE

OF NORTH CAROLINA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 18, 2005

Mr. MCINTYRE. Mr. Speaker, I rise today to pay tribute to Sgt. John "Mac" Smith of Wilmington, North Carolina, for serving his country valiantly with the 11th Armored Cavalry Regiment in Operation Iraqi Freedom. On May 11, 2005, Sgt. Smith lost his life when a roadside bomb hit his convoy. He was courageously serving his second tour of duty in Iraq, and our heartfelt thanks and prayers go out to his family and friends in this time of grief.

At an early age, John's family knew that he was destined for the U.S. Army. As a toddler, he wore camouflage clothing and once spent a summer at Ft. Bragg. As a student at New Hanover High School in Wilmington, John was in the Army JROTC program, and during his senior year he served as drill team commander. John enlisted in the Army in 2000.

As a member of the Army, he dedicated his career to defending the values this nation holds dear. By risking his life to ensure the safety of others, John made the ultimate sacrifice. His valiant actions and steadfast service remind us of the gratitude we feel toward him and all the other servicemen and women who have lost their lives serving as guardians of this great country. John was indeed a man of courage and integrity.

Mr. Speaker, may the memory of Sgt. John "Mac" Campbell live on in our hearts, and may God's strength and peace be with his family.

ARTICLE BY RABBI ISRAEL
ZOBERMAN

HON. THELMA D. DRAKE

OF VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 18, 2005

Mrs. DRAKE. Mr. Speaker, I am pleased to share the following article written by a constituent, Rabbi Israel Zoberman.

I vividly recall my pride back in 1980 at the Rockefeller Chapel of the University of Chicago as I received the first doctoral degree awarded to a Rabbi by McCormick Theological Seminary which is affiliated with the Presbyterian Church, USA. The dean whispered in my ear, "You are the first," without public fanfare. A disconcerting reminder of that ambiguous attitude is the recent controversial vote by the 216th General Assembly of the PC (USA) meeting in Richmond, Virginia for studying "selective divestment" from companies doing business in Israel with at least one million dollars in revenue, and deemed to hurt the Palestinians.

It is quite astonishing that there was a rather limited sense of the adverse impact of the anti-Israel move on the American Jewish

community. Did not the Presbyterian leadership know that the best way to unite the Jews is to challenge the Jewish state in a serious way? Organized American Jewry is surely committed to safeguarding Israel's well-being at the critical front here at home. For a mainline Protestant denomination, though with dwindling members but with yet considerable influence, to go beyond past critical resolutions and risk alienating its Jewish partners in common quests of interfaith dialogue for a better America and humanity, is a cause for an evaluative pause.

What has gone so wrong? How can we set the record straight and rejoin in essential and increased cooperation, establishing better lines of communication? In a climate of rising world anti-Semitism, won't divestment worsen matters, threatening to place Israel in the pariah state category as was the case with South Africa which the Presbyterians rightly pursued? Would other religious bodies and secular institutions be tempted to follow suit? Wouldn't added economic pressure and isolation damage Israel's ongoing courageous peace work, hurting a close ally of the U.S.?

To attack Israel following four bloody years of unremitting and victimizing terrorist suicide bombings that no other nation would have tolerated without a major response that surely Israel could deliver, is a sad commentary on the exhibited callousness of mostly friends tuning out a certain reality. A reality including the plight of the Christian minority in the Arab Muslim world in general and particularly now among the Palestinians where ironically the Presbyterians have long roots of involvement, it, obviously affecting their stance on Middle East issues. It is also the outcome of too many Presbyterians lacking pertinent information.

The cited Israeli security barrier as problematic ignores the dramatic reduction in terrorist infiltrations as well as Israel's Supreme Court intervention in correcting the barrier's path to alleviate hardships, with its final destiny dependent upon future developments. It was after all the late Chairman Arafat who responded in 2000 at Camp David to the offered vision of peace with improved upon past violence, reverting to his old terrorist persona with which he chose to die. It is Prime Minister Sharon who succeeded in radically transforming himself to the point of supporting a Palestinian state, presently risking his life with his disengagement plan from Gaza and parts of the West Bank.

How can an enduring and inspiring Israel, a beleaguered outpost of Western values, be compared to a corrupt and terrorism-friendly Palestinian Authority yet to prove with its newly elected president Mahamud Abbas, through Israeli cooperation, that our trust in its democratic and peaceful potential is not dangerously misplaced? How tragic indeed that Palestinian suffering is largely due to its leaders' ineptitude and the duplicity of the Arab nations through the years, abusing their brethren's plight for their own regressive agenda, while refusing to grant them their own state prior to 1967 when Israel was saddled with the territories following an attack on Jewish sovereignty.

Lastly but not least, the continued Presbyterian misguided goal to missionize among Jews remains a blight on a denomination that deserves better. Commemorating the

60th anniversary of the liberation of the Holocaust's death camps with a first, special session of the United Nations General Assembly on January 24th, 2005, we recall that modern Israel arose from the martyrs' ashes. History has taught us that when we deny a people's spiritual authenticity we ultimately invite its physical annihilation.

**SALUTING ANTHONY DEION
BRANCH**

HON. CHARLES W. "CHIP" PICKERING

OF MISSISSIPPI

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 18, 2005

Mr. PICKERING. Mr. Speaker, Mississippi's community and junior college system produces some of the top football players in the Nation. They are always targets of recruitment from universities around the country seeking to bolster their football programs. From time to time, we produce a truly great player who can compete at the highest level with the leadership and poise necessary to be the top player in the top game. Anthony Deion Branch from Jones County Junior College—in my home county—was named Super Bowl XXXIX Most Valuable Player. Today I'd like to salute that achievement and speak a little about his road to that success.

Deion's career began in Albany, Georgia where he excelled in track, football and enjoyed soccer in high school. After graduating he made the long drive to Ellisville, Mississippi where he competed and earned a spot on the Jones County Junior College football team. There he grabbed 37 passes for 639 yards and five touchdowns as a freshman on the Bobcat squad. The following year he took 69 receptions for 1,012 yards and nine touchdowns, earning second-team All-American honors and leading JCJC to a 12-0 mark and a victory at the Golden Isles Bowl to bring home the junior college national championship.

The University of Louisville recruited Deion who hauled in 143 passes for 2,204 yards and 18 touchdowns in his two years there. He became only the second player in school history to record multiple 1,000 yard seasons and is listed fourth and sixth respectively in the school records for career touchdown catches and receptions with the Cardinals—and that in just two years.

The New England Patriots used their Number 65 pick in the 2002 Draft to bring in Deion to what many are now describing as a dynasty—three Super Bowl Victories in four years, two with Deion on the team.

Deion's first Super Bowl ring came without the MVP award; his colleague and football legend Tom Brady won it that year. But while many of us fans thought he should be considered, we didn't have to wait long to be satisfied. The following year, despite an injury in his second game which kept him on the sidelines for the next seven matches, Deion finished the season with 35 receptions for 454 yards and four touchdowns.

• This "bullet" symbol identifies statements or insertions which are not spoken by a Member of the Senate on the floor.

Matter set in this typeface indicates words inserted or appended, rather than spoken, by a Member of the House on the floor.

Deion had trained and focused and coming into the end of the season from an injury, he was still ready for the premier football event in the world. Finishing the night with an NFL record-tying 11 receptions for 133 yards in the Super Bowl, he became just the fourth receiver in NFL history to receive the MVP award and is already being listed with greats like Jerry Rice and Dan Ross.

Mr. Speaker, Deion's team-first attitude and strong work ethic has paid off and we in Mississippi are proud of him and salute his continuing achievements. I know we will continue to see him excel in the future and all of us from Jones County, Mississippi will remember him for his years with us and salute his determination, skill and triumphs.

IN CELEBRATION OF THE 80TH
BIRTHDAY OF MALCOLM X

HON. CHARLES B. RANGEL

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Wednesday, May 18, 2005

Mr. RANGEL. Mr. Speaker, I rise today to commemorate what would have been the 80th birthday of Malcolm X, formally El Hajj Malik El-Shabazz. This is an opportune moment for this country and the world to reflect on the life and times of this extraordinary individual. In his short life, Malcolm X overcame many difficulties and challenges to become a leading figure in the movement for black liberation.

Malcolm X was born Malcolm Little on May 19, 1925 in Omaha, Nebraska. He was one of eight children born to Earl and Louise Little. Earl Little was an outspoken Baptist minister and supporter of Marcus Garvey's Universal Negro Improvement Association. He taught his family of the importance of working together for their collective advancement and of the need to restore pride and commitment in their community and race. His fierce advocacy for racial justice prompted a number of death threats against him, required his family to relocate twice before Malcolm's fourth birthday, and eventually to lose their home to arson.

In 1931, the body of Earl Little was found lying across the town's train tracks. The police ruled the death an accident, but Malcolm learned the true cost of passionate activism. His mother suffered an emotional breakdown and was institutionalized, following the death. His siblings were split up amongst various foster homes and orphanages. Malcolm was separated from the family he had known and loved.

Malcolm nonetheless was an outstanding student. He was at the top of his class in junior high school and had aspirations of becoming a lawyer. With the early lessons of his father about the importance of education and self-pride, Malcolm was prepared to shine in the academic and legal worlds. However, he lost interest in these aspirations when a favorite teacher crushed his dreams and told him that law was not a realistic goal for a Black man in the 1940s.

Disillusioned, Malcolm dropped out of school after the 8th grade and moved to Harlem, where he unfortunately turned to a life of crime. By 1942, Malcolm was coordinating various crime rings in New York City. In 1946, he was arrested, convicted on burglary charges, and sentenced to 10 years in prison. Finding himself headed in the wrong direction and exposed for the first time to the teachings of the Nation of Islam, Malcolm re-dedicated

himself to academic pursuits and understanding economic and social disempowerment.

Undoubtedly guided by his father's activism, his own life experiences, and his time in NYC, Malcolm X became a loyal adherent and follower of Minister Elijah Muhammad and the Nation of Islam. He argued that the discrimination and racism present in American society kept African-Americans from achieving true political, economic, and social power and that the system would continue to perpetuate discrimination and racism unless African-Americans stood up for themselves and against the system.

In keeping with the teachings of the Nation of Islam, Malcolm adopted the "X" as a surname to demonstrate that his African identity and cultural roots had been unknown to him. Following his parole in 1952, he became an outspoken defender and spokesman for the Nation of Islam. He was placed in charged of new mosques in Harlem, Detroit, and Michigan. He became an effective voice of Nation of Islam through newspaper, radio and television communications and was credited with helping to increase membership from 500 in 1952 to 30,000 in 1963.

While he spoke in bitterness and hatred towards whites, he spoke about his experiences and interactions with people. From the death of his father to his favorite teacher to numerous others he had encountered, Malcolm talked about what he knew and that, like for many African-Americans at the time, was not a beloved experience. He spoke for those whose dreams were crushed by the educational system, whose families suffered at the hands of economic injustice, whose leaders fought for social equality, and whose futures did not look bright.

Malcolm however would become disheartened by the Nation of Islam, after learning of indiscretions committed by Minister Muhammad and attempts by the organization to conceal them. Unwilling to participate in what he believed was deception, he was marginalized within the organization. In 1964, he separated from the Nation of Islam and formed his own organizations, the Organization of Afro-American Unity and the Muslim Mosque, Inc.

In 1964, Malcolm X traveled outside the United States to Africa, Mecca, and Saudi Arabia. The trip would become a transcendent period in his life. For the first time in his life, he came in contact with different cultures and races that treated him with respect for who he was. He broke bread with Muslims of various races and saw that brotherhood was not limited by race. He saw humanity and compassion in its true form and was moved by the recognition that it really was universal.

When he returned, Malcolm adopted the name El-Hajj Malik El Shabazz. He returned to the United States with a new sense of purpose and a different set of experiences. He spoke about how he had met "blonde-haired, blue-eyed men I could call my brothers." He was prepared to work with men of all races to achieve true racial justice. He was prepared to lead a movement for the liberation of the disadvantaged in America.

Unfortunately, Malcolm X was assassinated at the Audubon Ballroom in Harlem on February 14, 1965—more than 40 years ago this year. At Malcolm's funeral, the actor Ossie Davis eulogized him and asked the crowd of onlookers, "Did you ever talk to Brother Malcolm? Did you ever really listen to him? For if you did you would know him. And if you knew

him you would know why we must honor him." Unfortunately, we will never know what Malcolm X could have done with another 40 years.

Mr. Speaker, I submit into the RECORD a statement by Trans-Africa Forum President Bill Fletcher, Jr. demonstrating how Malcolm was an inspiration in the global struggle for freedom and human rights, with many world leaders embracing him and his philosophy.

MALCOLM X: REMEMBERING HIM AS MORE
THAN A POSTAGE STAMP

A STATEMENT BY TRANS-AFRICA FORUM PRESIDENT BILL FLETCHER, JR. ON THE OCCASION OF THE 40TH ANNIVERSARY OF THE ASSASSINATION OF MALCOLM X

February 21, 2005—February 21, 2005 marks the 40th anniversary of the assassination of African American freedom fighter Malcolm X, aka El Hajj Malik El-Shabazz. Realizing that had he lived, Malcolm would have been turning 80 this year stands in contrast to the memories many of us have—or have gained since his death through photos, recordings of speeches and documentaries—of an audacious young Black man who unquestionably spoke truth to power. Malcolm, gunned down at the age of 39, represented a defiance and commitment that most of us can only aspire to achieve. He spoke our anger against oppression, and our pain suffered from this same oppression, while constantly demonstrating a love and respect for us as a people.

Similar to the experience in the years that have passed since the death of Martin Luther King, there have been constant attempts to rewrite the life and thought of Malcolm X. Despite all of this, generation after generation have rediscovered the real Malcolm, even if only in pieces that have to be assembled in the giant game of history.

In an era where much confusion reigns within Black America due to the emergence of figures such as General Colin Powell and Dr. Condoleezza Rice, it is useful to reflect upon two central themes in the life and work of Malcolm X: one, that our struggle in the United States as African Americans was and is fundamentally a struggle for human rights rather than civil rights. Two, that our struggle is bound up with struggles taking place around the world against imperialism and other forms of injustice.

The issue of civil rights vs. human rights is critically important and for more than semantic reasons. Malcolm was challenging much of the leadership of the then Civil Rights Movement to understand that the issue before Black America was not simply or only one of constitutional rights within the U.S. framework. Malcolm suggested, following upon leaders such as Du Bois, Robeson and Patterson, that the issues at stake for African Americans were more than discrimination, as important as that was and is. Instead, Malcolm observed that the oppression faced by Black America has been central to the reality of the USA since before it was the USA, i.e., since the beginning of colonial North America. Our situation, in other words, was not an aberration from an otherwise humane record. Rather, the oppression that we have faced has shaped the basic existence and substance of the United States, and, along with the genocide faced by Native Americans, helps one to understand the inability of this country to establish a truly democratic republic.

For Malcolm, then, Black America was demanding not only an end to discrimination, but recognition of our human rights as a people, up to and including the right to national self-determination. Malcolm concluded that as a people who had been subjected to hundreds of years of naked and vicious oppression, only an international body,